



A Reminder To The UK Allies Of Ihyaa Turaath

Imaam Al-Albaanee And The Imaam Of Jarh Wat Tadeel Of Our Era Unveil The Plots And Poison Of Some Of The Allies Of Abdur Rahman Abdul Khaaliq Of Ihyaa Turaath

The Saahib Al-Miyaar (author of the book al-Miyaar), a student of Abdur-Rahmaan Abdul Khaaliq hid his identity and presented his poison to the Imaam of Jarh Wat-Tadeel of our times, saying:

Al-hamdulil-laah; we are not amongst those in agreement with either the old or new school of thought of Rabee, rather we traverse the appropriate methodology of criticism which has been affirmed by the precise researchers of the madhab of Ahlus Sunnah Wal Jamaa-ah such as Shaikhul Islaam Ibn Taymiyyah in Majmoo al-Fataawaa, Adh-Dhahabee in his authorships and Ibn Katheer in his work on history, which is brief in warning against innovation in aqeedah which the [person whose life story is being written about] was upon; and (brief in) warning against following him in that or relying on his statement on an issue of belief, whilst benefiting from his books in what is other than that and not completely invalidating his good deeds due to his innovations. It [i.e. the above] is a methodology established upon the middle path and equity, in opposition to what is seen of Rabee past and present.....]

Shaikh Rabee's Reply To The Above

I say:

Firstly; from the most false of falsehoods is the ascription to an old or new methodology.

Secondly; from the most false of falsehoods is the ascription to Ibn Taymiyyah, Adh-Dhahabi and Ibn Katheer to that which the hizbiyyoon traverse of aiding ahlul bidah and defending them, particularly their leaders.

The evidence against this lie is that since they began this dubious (affair), they have not been able up to this day to transmit anything from the pious predecessors of this Ummah from amongst the Sahaabah, the taabi-reen and the Imaams of guidance in ascertaining this methodology (of theirs); and that which they ascribe to Ibn Taymiyyah is a lie, a deception and an attachment to some of his unclear statements. His books are filled with clear and evident texts in censoring ahlul bidah; an absolute censorship and rebuke in which is found nothing of muwaazanaat. This is the greatest evidence against their fabrications against this Imaam, rather most of his life was spent in striving against ahlul bidah and he saw refutation against them to be Jihaad.



The Shaikh [hafidha-hullaah] also said:

And where is Abdur Rahmaan and his student today, as it relates to the sound, truthful and sincere stance of Shaikhul Islaam towards Ahlul Bidah? And how many can compete and pass him (Abdur-Rahmaan) and his student in their oppression and enmity against Ahlus Sunnah in defense of the people of innovation and misguidance?!

How many a statement and methodology have they falsified against ahlus sunnah, which (ahlus sunnah) is free from; how many a depreciable appalling affair is there between Abdur Rahmaan and his student (as opposed to the affair of) Ibn Taymiyyah, his methodology, his striving and suffering for the sake of Allaah?!

It is not possible for one to catch up with Shaikhul Islaam Ibn Taymiyyah in everything, but who is upon his manhaj with regards to opposing bidah and its people; Is it Rabee or Abdur Rahmaan and his party, his followers and partisans?!

Shaikh Rabee (hafidha-hullaah) continues:

And from the clearly exposed lies, is his statement: "And Dha-habee in his authorships"

Adh-Dhahabee has four books in the science of Jarh and they are: Al Meezaan, Ad-deewaan Fid Du'afaa, Al-Mughnee and Adh-dhail Alad-deewaan. As for the books, it has been transmitted in the biography of Al-Haarith Al-Mahaasibee about Abu Zur-ah warning against the books of Haarith, and he (Dha-habee) used that as support to warn against other than the books of Al-Haarith.

Adh-dhahabee (rahimahullaah) said: Al-Haafidh Saeed Bin Amr Al-Barda-ee said:

"I was present with Abu Zur-ah and he was asked about Al-Haarith al-Mahaasibee and his books, so he said to the questioner: "Beware of these books; these are books of bidah and misguidance. So upon you is to stick to the narrations, for indeed you will find in the (narrations) what suffices you" Then it was said to him, "There are important lessons in these books", so he said: "If there are no important lessons in the Book of Allaah for one, then there can be no important lessons for him in these books. It has reached you that Sufyaan, Maalik and Awzaa-ee clasified these books as perilous and whisperings of the devils. And how quickly are people (drawn towards) innovations.!?"

Adh-Dha-habee said: "Al-Haarith died in the year 243AH and where are the likes of Al-Haarith?! Therefore, what would it have been if Abu Zur'ah saw the books of those who came after....."

Shaikh Rabee said:

I say; May Allaah have mercy on Abu Zur-ah and the Imaams of Hadeeth in his era; what would it have been if he saw the books of Sayyid Qutb, such as Al-Adaalatu Al-Ijtimaaiyyah in which he speaks ill of the companions of the Messenger (sallal-laahu-alayhi-wasallam) and dropped the Khilaafah of Uthmaan (radiyallaahu-anhu); and in it he makes takfeer of banu umayyah from amongst the companions of the Messenger (sallal-laahu-alayhi-wasallam).....[1]



Imaam Naseerud-deen Al-Albaanee On The Bidah Of Muwaazanah

He (rahimahullaah) said:

That which is presented in the arena of discussions among many individuals around what is referred to as.....or around this new innovation referred to as 'muwaazanah' in criticism against men; I say:

Criticism can either be with regards to the biography of a person; (that is) a criticism as it relates to a historical biography; So in this (case), mention must be made of what is good and ugly as it relates to his good and evil affairs (i.e. the person's biography).

But if the aim with regards to the biography of a man is to warn the Muslims, especially the common people who do not possess knowledge of the state of affairs of men, their standing and shortcomings; and it may be that he has a fine and good reputation that is approved of by the common people, but embraces an evil aqeedah or evil manners and those common people are not aware of any of that from this man, then in this case this new innovation which is nowadays called muwaazanah is not carried out, and that is because the aim in this case is to give naseehah and it is not an entirely complete biography. And whoever studies the Sunnah and the prophetic biography will not doubt the falsehood of the unconditional application of this innovated principle nowadays, and that is muwaazanah.

And that is because we find ten texts in the ahaadith of the Messenger (sallal-laahu-alayhi-wasallam) making mention of evil related to a person on an occasion in which giving advice is imperative and not imperative in presenting a complete biography of the man regarding whom the people are given advice. The ahaadith in this regard are too many to be presented in this quick (discussion/conversation), but laabasah in mentioning an example or more if that is facilitated.

It has been transmitted in Saheeh Al-Bukhaari that a man sought permission to see the Prophet (sallal-laahu-alayhi-wasallam), so he said:

"Allow him to enter. What an evil man, the brother of the clan or father of the clan he is. When the man entered, the Prophet was present and spoke to him gently. After the man departed they said: "O Messenger of Allaah! You said what you said about this man, and then you spoke to him gently." He replied: "The most wretched of the people are those who the people abandon fearing their evil."

The Prophet did not apply to this man the contemporary new innovation (of Muwaazanah), because this is not a domain of giving a biographical (account) a man, rather it is a domain of warning, and a description of this man so that caution is taken with regards to him.....[End quote from Imaam Al-Albaanee]

For further details see 'Bayaanu Fasaadul Miyaar; Hiwaar Ma-a Hizbi Mutasattir: pages: 156 onwards' Also, one may find this discussion in the Majmoo-ah of Shaikh Rabee which is a 15vol set.



We ask Allaah to grant our ulama thabaat and continue to raise their status in this life; and that He (subhaanah) raise their status in the afterlife and enter them into Jannatul Firdaus. We ask Allaah to protect us and the maraakiz of salafiyyah from every divider and preacher of shubuhaat.

We ask Him (subhaanah) to protect us from the enmity, deceit and envy of the hizbiyyoon, of those seeking to destroy the sound principles of salafiyyah as it relates to the correct implementation of love and hate for the sake of Allaah.

We ask Him (subhaanah) to show us haqq and baatil as they should be seen, and protect us from the evils of our souls and the whisperings of the shayaateen amongst mankind and Jinn.

We ask Him (subhaanah) to strengthen the unity of the brothers in the maraakiz of salafiyyah in Birmingham, Manchester, Bradford, Bolton, Stoke-on-Trent, London, Cardiff and elsewhere; and that He (subhaanah) grants us tawfeeq to attain beneficial knowledge, pure provision and righteous actions.

And we ask Him (subhaanah) to guide those who are bent upon destroying the sound principles of salafiyyah, and that he guides or exposes those who claim to be followers of the ulama of salafiyyah, but are foremost in opposing the sound principles they transmit from the salaf of this Ummah.

And Allaah knows best

And may Allaah send His Salaah and Salaam upon our noble Messenger Muhammad (sallal-laahu-alayhi-wasallam), his family and companions.

ABU MU-AAWIYYAH ABDULLAAH BIN ABEEBAKR BIN ABDULLAAH BIN ABEEBAKR BIN UMAR AL-FULAANI AL-GAMBI